The Christian Sun

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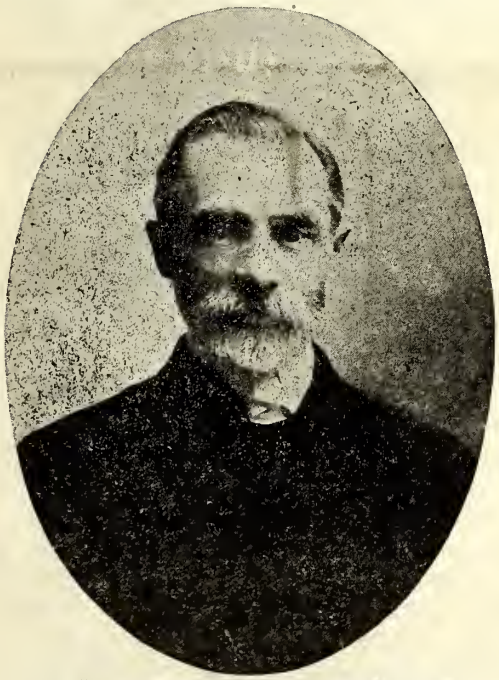

PRESIDENT MARTIN SUMMERBELL
Of the Palmer Institute, Starkey Seminary, Lakemont, N. Y., Who is to Deliver a Course of Lectures at Elon College Jan. 7 to 9, 1912.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

THE IMPOSSIBLE [illegible]SIBLE

(Without faith it is impossible to please Him. Heb. 11:6. Golden text for Sunday, January 7).

That which is impossible to man becomes possible through God. We say many things are impossible because we cannot think them out, see through them. It seems impossible to me that a sheep should eat grass and grow wool, a goose eats its kindred grass and grow feathers. I could never think that process out. But I have seen the thing done so often that I now believe it can be done. This thing impossible to thought has come to be possible to sight and experience. I believe because I have seen and experienced.

Now there are many higher and holier things which I have never seen nor experienced, but God has called on me to believe them nevertheless. My willingness to believe in such instances is faith. Faith is that which carries me beyond the border of my thought, my world of reason and experience and observation, and bids me trust, have confidence, obey just as if the thing trusted and believed had been wrought out in my actual experience. Faithlessness means trusting oneself, one's own sight and reason; faith is trusting a Power more than self, looking out beyond the borders and saying, Here is the hand and power of God, help Thou my unbelief.

Unless a man will have faith he cannot please God. Without faith he does not try to please God. He trusts himself and tries to please himself.

Zacharias, the priest, doubted God's promise, questioned God's pledge. He was made speechless. There are men today who ought to be praising God, serving God, talking about the goodness and glory of God; but they are speechless on the subject. They lack faith. They question this. They doubt that. They disbelieve the other. They do not heed the voice and Word of God. And they are speechless. Oh! the thousands today who are speechless and silent as touching the goodness and glory of God because they will not believe. They will not exercise a living and loving faith. We may praise God daily if we trust Him daily.

—Though China has a President there are still upheavals, fighting, bloodshed and uncertainty in the great empire.

DEAD YET SPEAKETH.

The usefulness of a good and upright man, the man who carries intelligence, energy and heart into his work, does not cease when he dies. This is wonderfully illusrated to Christian Sun readers in a very obvious manner by occasional articles—we wish they might appear more frequently—signed J. J. Summerbell. As is always stated at the beginning of each, the manuscript heretofore unpublished, is from the papers of N. Summerbell. This great man and eminent scholar, N. Summerbell, has been dead several years, but his distinguished son, J. J. Summerbell seems to have fallen heir to numerous writings which from week to week he is giving to the religious press, particularly our Christian papers. These articles, as Sun readers will witness, are usually brief, but are as clear as crystal, and drive to the single point of them with telling energy and effectiveness. We have seen, first and last, scores of these splendid briefs for righteousness, peace, sobriety and truth, and we never read one without saying "Though dead, this man speaketh." We never knew Dr. N. Summerbell, but he must have been a man of uncommon scholarship, and of far more than ordinary intelligence, wisdom and ability, for the impress of a great mind is manifest from each and all of these heretofore unpublished manuscrpits. We trust that the supply is far from being exhausted and that Sun readers may feel as The Sun's editor has often been made to feel in reading them that if we each live a life of energy, intelligence, consecration to duty and to service we will not die when we seem to die.

SCANDALIZING A GOOD NAME.

There seems to be no depths to which liquor men, in their zeal to debauch every possible community and bring to none effect everything noble and sacred, will not descend. Think now of a liquor concern using as a name for a certain brand of their drug, "Robert E. Lee Whiskey." If the great man who bears that name were alive all of Rockefeller's millions could not purchase his name a day for such a purpose as this. Yet these ghouls, hyena like, rob the grave of a great name to use it for base purposes. When General Lee was living, as is well known, he refused the offer of a lucrative position at easy work, a position of honor and prestige at that, saying, "Gentlemen, my name is not for sale." No wonder the United Daughters of the Confederacy at Montgomery, Ala., are protesting against the use of this great name for so vile a purpose. The Daughters should win out, as they doubtless will; but this deed shows the spirit of those who handle liquor and are trying to flood the land with it.

NOTES AND PERSONALS.

—Shall we not improve the usefulness and the influence of our churches in 1912?

—1911 is history. The only way you can now remedy its mistakes and blunders is by seeking to improve 1912.

—Let Christian Sun readers resolve that 1912 shall be the very best year so far in willing service to God through church and charity.

—On New Year's day the official "counter" showed that President Taft had as callers, and shook hands with, 8,092 diplomats, officials and citizens.

—Rev. W. D. Harward is settled in his new pastorate with East End Church, Newport News, Va., and writes: "I think we are going to like here real well, and I am sure we will if we can see the work prospering."

—How long has it been since you have invited a person to church with you? You invite people to social functions, to good dinners, to all sorts and conditions of things; but when did you invite anybody to church?

—Dr. Frederick Cook who claims to have reached the North Pole first, but who, many claim, never reached it first or last, is to lecture Jan. 11 in Charlotte. As if he hadn't already had enough honor.

—The fatalities from foot-ball the past season are not all in yet, but to date thirteen persons killed and forty-seven severely injured, against fourteen killed and forty-eight injured, last year, gives evidence that "the new rules" are working.

—China has a Republic and a President. Or, more correctly, it would seem that China is a Republic, of some sort, and Dr. Sun Yat Sen is President. Mirabile dictu. This seems unthinkable. But the great empire that has slumbered through the centuries has waked up.

—Talking about "groaning tables," Bro. Wolfe writes that when our Liberty people pounded him the other day the good things piled high literally broke the table to the floor. That must have been such a pounding as Dr. Thinker in this issue wishes all preachers might enjoy.

—Mr. Chas. U. Butler, and wife, Edith the well known singing evangelists, have engaged to come to Elon College for a series of evangelistic meetings beginning about January 23rd and continuing for ten days or two weeks. Which means a great treat indeed in spiritual song and soul uplift to the people of Elon College and community.

—The Norfolk (Virginia) Landmark, a daily of honorable name and record, passed out of existence Jan. 1, the Virginian-Pilot, of Norfolk, having purchased the name and good will of the same. We regret the Landmark's demise as it was a paper of usefulness and influence.

—The Sun's editor had the best Christmas of any body, and he hopes in his heart that all Sun readers everywhere feel the same way about their Christmas. What would life and the world be without Christmas. the fellowship of it, the rest, the good cheer, the holp reverence, and the sacred worship of it?

—From a good brother this thoughtful line: "Here's wishing the Book Depository and The Christian Sun a prosperous new year and progress, happiness and success in all that is high and noble and good." Thank you, brother. Such sentiments will help to bring the wish to realization.

—You can get Peloubet's Select Notes on the Sunday School Lessons for 1912 from The Christian Sun Office at $1.00 the copy. The publishers will charge you $1.25. If we may serve you, write us. We have already placed many copies and will be glad to place others, for we regard Peloubet's the best to be had.

—What do you think, Mr. Churchmember, of what Dr. Thinker writes in this issue? Dr. Thinker is himself a church member, is liberal and large hearted, and feels that many churches might now, with no loss to themselves, help out their pastor, make his heart rejoice and render him real service at the same time. Read what Dr. Thinker thinks about it any way.

—We extend sympathy in this hour of great bereavement to our good friend and brother, Riley Sutton, who mourns the loss of his companion who fell on sleep Dec. 29th, 1911. Sister Sutton had been a loyal church member through sixty years of her devoted life and leaves a record of good deeds which she did. May God bless and comfort dear Brother Sutton.

home" churches in distant communities from which they have moved. We heartily agree with Bro. Clements in the opinion that there is no point in all this State at which there is greater need and opportunity for a Christian church than at Chapel Hill. We trust that a worthy and becoming structure will be erected there. No other than a splendid house will meet the demand there, and here is hoping that no mistake in this particular will be made.

—Bank wrecker and frenzied financier, Morse, pathetically exclaims, "I don't want to die in prison." Sanderlin, the Wilmington wife murderer, going to the electric chair at the State penitentiary on his fatal day last week cried out, "Oh, Lord, have mercy! I did not know I would ever come to this." But their exclamations of tragic regret came, as many others have come, too late, too late.

—Rev. W. G. Clements, Morrisville, N. C., who has charge of the work writes hopefully of the work at Chapel Hill. We are glad indeed that actual work has begun in the matter of building a Christian church at our State University. Besides the students of our churches who are in the University every year, there are thirty-five or more members of the Christian church living in Chapel Hill and are without a church home, save that of the "old

—Colonel Henry Watterson, editor of th Louisville Courier Journal, and incidentally about the biggest thinker and most distinguished journalist in this country has done himself the high honor of visiting Charlotte, N. C. We hardly see how he could have worn his great laurels gracefully and then have died peacefully unless he had done this very thing. Those who have visited Charlotte are ever after the envy of those who have not.

—Rev. A. B. Kendall of our Burlington Church thinks he has the kindest and most thoughtful people to serve that can be found. No end of courtesies, favors and marks of appreciation have been shown him since the beginning of his pastorate at Burlington. After writing us of the many improvements that his people have made in the parsonage, such as installing bath rooms, range, etc., he concludes: "Surely the thoughtfulness and kindness of the people of the Burlington church would be hard to beat." And incidentally it may be said that the Burlington people are delighted with their pastor and the good work he has already done in their midst.

—The Annual for 1912 was sent out to subscribers last week. Those for distribution among churches, purchased by some of the Conferences, have been sent to pastors and secretaries. It is, we think, a neat job, well and substantially done, and on schedule time too, thanks to the hustling firm of Messrs. Edwards & Broughton of Raleigh, from whose printery and bindery the work was issued. The Annual contains proceedings of all our Southern Conferences for 1911, apportionment tables for 1912, church and Sunday school statistics, a full ministerial directory and much other valuable data. We have a very few copies left and first come first serve as long as they last on ordes at 20 cents the sopy, post paid. Stamps will do. Christian Sun Office, Elon College, N. C.

WHAT IT MAY BE.

Nineteen hundred and twelve may be the best of all the blessed years of our Lord.

There are many reasons for this hope.

The world is faced as never before toward that age-long ideal, the reign of international justice as opposed to international anarchy, of right as opposed to might, of world peace as opposed to world war.

1912 may take a long and decisive step toward that flower-crowned goal.

Men are determined as never before that in social life all shall have an equal chance, that the rich and favored in purse or brain or station shall no longer oppress those whose only fault is that they were born into poverty and ignorance and serfdom.

1912 may establish at least the glad begenning of a genuine human brotherhood, a true social democracy.

The moral forces in our nation are not only more thoroughly roused than ever before, they are more determined than ever before upon an effective massng of their forces. Parties count for less, theories for less, methods for less, and purpose for more.

1912 may witness the fusion of all this growing determination into one massive weapon that will deal a crushing blow upon the head of the liquor traffic, political corruption, and the other evils that are cursing our country.

The churches are nearer together than ever before, are permeated with Christ's spirit of love, less bent upon isms and schisms, more bent upon saving the lost.

1912 may see a vital Christian union that will bring to gether our severed denominations in one body of the Lord.

Thus in the world realm, and in the realms of society, politics, and religion, 1912 has possibilities such as no preceding year has faced. How is it in the personal realm? How is it in that inner country whose welfare or ruin means the welfare or ruin of all outside?

Here also 1912 may be the climax year. Here also the coming twelvemonth may assume the crown—a garland of beauty and a diadem of power.

Let each Christian say to himself, "There is nothing fair or glorious in all the past of all the saints and heroes, there is nothing desirable and satisfying in all the shining future, that is not in this new year for me, if I will take it."

Then let us reach out hands of eager confidence, and seize the unbought inheritance that is ours.—C. E. World.

"I love little children, and it is not a slight thing when they, who are fresh from God, love us."—Charles Dickens.

FAITH AND WORKS.

(Among the unpublished manuscripts of N. Summerbell I find matter somewhat like the following:)

Faith and works are peculiar virtues. Both are essential to religion.

It is a strange paradox that of the two great bodies of the Christian world, Protestants, who contend most earnestly for faith, have the most good works; and the Roman Catholics, who contend most earnestly for works, have the most faith.

It is erroneous, that the faith of a church is its creed, or book of "articles of faith." And yet, if you were to ask some folks for a statement of their faith, they would look into the book-case for the creed. But would such a person say, if he could not find the creed, They have taken away my faith, and I know not where they have laid it?

Paper prayers and faith are no better than wooden gods, and should not be cultivated.

Those who depended on creed faith, which they defended by good works, weakened the morality of the world by preaching against it.

Those who depended on good works lost faith in God, and did few good works.

Hence the Catholicity of sin in Christian countries; where pride is the only god worshipped, and constantly coupled are: Fasting and fighting. Crossing one's self and swearing. Praying and lying. Use of holy water and rum and water.

Some have defined faith and works as twin sisters, equally dependent on each other, and will illustrate by the boat with two oars. But oars are works; both of them. Faith is the confidence in the heart, that makes the rower pull the oars.

Both are needed to make a Christian. Faith without good works only makes a bigot. Good works without faith become unfeeling and cruel.

Faith may be the tree, prized for its fruit, good works.

The sin of a believer is more hurtful than the unbelief of a professor. Thomas' unbelief was not as injurious as the treason of Judas. The man with good works and little faith can do more good than the man with much faith and few good deeds.

Faith purifies the heart and produces good works.

Faith is not independent of good works. Right faith produces action.

Morality, without faith, becomes sickly and dies.

Jesus' religion is pure in faith and perfect in works; but we are to be judged at last by our works.

J. J. Summerbell.

Dayton, Ohio.

"WHOSE HOUSE?"

Here is something for newly married Christian people. It will perhaps be a hint to some who set up a family long ago. The Rev. G. Campbell Morgan says: "My father came into my house soon after I was married, and looked around. We showed him into every room, and then in his rough way he said to me: 'Yes, it is very nice; but nobody will know, walking through here, whether you belong to God or the devil.' I went through and looked at the rooms again, and I thought: 'He is quite right.' So we made up our minds straightway that there should be no room in our house, henceforth, that had not some message, by picture or wall text, for every comer, which should tell that we, at any rate, serve the Lord."—Ex.

A young lawyer some time ago started for the West. While he was in college he was a blatant unbeliever. He boasted that he would locate in some place where there were no churches or Bibles. He found a place which met his conditions. Before the year was out, he wrote to a young minister, a former classmate, begging him to come out and bring plenty of Bibles and begin preaching, for he had become convinced that a place without Christians, churches and Bibles was "too much like hell for any living man to stay in."—Ex.

POUND YOUR PASTOR.

Remember your pastor who has worked hard and prayed earnestly for you all the year. His salary is too small to sustain his family. Some of the churches paid their salary in full and some did not He is human just as you are. He has worked hard for you all the year for much less than you get, and his is the most important of all work and receives least consideration. Now you, I mean; you in your church—your little church, that never did such a thing—you, call your neighbor and begin and make up a pounding for your hard worked pastor, and you will love him better, you will help him to preach better, and you will love your church better. There are some churches that pay their salary and pound their pastor every year. Example: Burlington, Greensboro, N. C., while their are some that never do either. Why not go to work and help make your pastor's heart glad; his faithful wife and needy children glad; yes, give them a true token of your real appreciation for his earnest labors in sending in a pounding for Christmas or as soon as possible.

I am a member of the church.

Dr. Thinker.

NOTICE.

To pastors and S. S. Supts., E. Va. Convention:

Dear Co-workers:

The most intelligible and comprehensive P. U. Course yet offered by the E. Va. S. S. Convention is now in the hands of the printer and will be ready for distribution beginning of the new year.

We take this means of urging, through you, all schools to adopt this course, a careful reading of which will, we believe, disclose its merits and its methods.

For two years P. U. has been before some of our schools without much definite result. This, the committee feels, is due largely to lack of co-operation on the part of Supts. and Pastors. For general superivision, and for correspondence, reports, and other official data concerning the Department, the Primary Supt. is indispensable but no P. U. Supt. can successfully direct the work without the support and co-operation of every teacher and officer in the Sunday school, and of the pastor as well. Especially does it devolve upon Supts. to aid in promoting the work.

You say, Bro. Supt., the introduction of Primary Union will cause some disarrangement of your classes. We answer, not if present classification is the best that can be had, and if it is not that, why should you object to certain helpful changes? Only a few days ago we heard a pastor say that what is called the Beginners' class in one of his Sunday schools (and this is a town school) has in it children from three years old to seventh grade. And yet we should not disturb the even (?) tenor of their way? Oh, but we must! The S. S. that at this day fails to properly classify its elementary scholars and put before them the very best helps leading to a fundamental knowledge of God and his Word, and the relation between God and child, is lacking in its most essential features.

As soon as the printing is in hand we shall send to every pastor and Supt. in the Convention samples of the P. U. work. This will be done at some expense with the hope that it will gain not only your attention and interest, but your heartiest endorsement and co-operation as well.

Mrs. J. J. Lincoln, Gen. Supt.
P. U. Dept. E. Va., S. S. Con.

THE NEW UNITARIANISM.

This "new Unitarianism" is only a new expression of old Unitarianism. It denies that Christ is God, making him only a symbol of God or of what is noble and ideal. It denies the incarnation, making it only the symbol of God dwelling in Christ as in all men. It denies the atonement on Calvary, making it only

a symbol of world-wide self-sacrifice. It recognizes the gospel, not as ever true and the power of God unto salvation, but as a worn-out dogma and an error, merely a symbol of something very beautiful. It recognizes Jesus as an "ideal man," a splendid example." It classes him with Buddha when it names "Buddha and Jesus the two supreme illustrations in history of the power of idealization." It uses Scripture terms in an unscriptural sense, and abounds in pious phrases while denying the truth of the doctrines they express. It reduces facts to symbols, history to illustrations, and inspiration to poetry. It is simply a new phase of the age-long opposition of the natural heart to the doctrine of grace.—Herald and Presbyter.

GETHSEMANE.

In golden youth when seems the earth
A summer-land of surging mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies
A garden which we all must see—
The garden of Gethsemane.
With joyous steps we go our ways,
Love lends a halo to our days;
Light sorrows sail like clouds afar,
We laugh, and say how strong we are.
We hurry on; and hurrying, go
Close to the borderland of woe
That waits for you, and waits for me—
Forever waits Gethsemane.
Down shadowy lanes, across strange streams
Bridged over by our broken dreams;
Behind the misty caps of years,
Beyond the great salt fount of tears,
The garden lies. Strive as you may,
You cannot miss it in your way.
All paths that have been, or shall be,
Pass somewhere through Gethsemane.
All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine," who only pray,
"Let this cup pass," and cannot see
The purpose of Gethsemane.

—Ella Wheeler Wilcox.

PROGRAM.

District Meeting.

Rockstand Church, Alabama Conference.

Second Sunday and Saturday before in January, 1912.

First day:

10:00 A. M., Devotional services, by president.

Enrollment of churches and delegates.

Orgaization.

10:30. The best method of Bible study in the home, by Rev. T. H. Elder and others.

11:00, Preaching, by Rev. C. M. Carter.

1:30, P. M., Devotional services, by Rev. T. H. Elder.

The Influence of Bible study on the individual life, by A. R. Kirby and J. C. Harris.

2:15, My duty to my church and pastor. H. D. Wallace and C. W. Carter.

3:00, The cause of so many delinquent members in the church? by Rev. C. M. Dollar.

3:30, Miscellaneous business; adjournment.

Second day:

9:30, A. M., Sunday School, by Superintendent.

10:00, The organized work, by J. W. Payne.

10:30, Round table, conducted by Rev. J. D. Dolar.

11:00, Preaching, by Rev. C. M. Dollar.

J. D. Dollar,
M. B. Kirby,
Joe Manley,
Committee.

We urge a full representation from each church.

Thanks.

The many kind friends who have watched The Sun's columns and have written so many kind letters and visited me during my recent illness, I want to thank for the interest they have manifested in me. I am now able to be up in my room. I am very feeble and my entire system is deranged from the use of so much medicine.

While at the Eastern N. C. Conference the weather became cold and wet. That brought on a severe attack of bronchitis. For some three weeks if I at any time had five minutes rest from wheezing so as to be heard all over the room I do not know it. Two physicians and a trained nurse did all in their power for me, but I suffered severely from the strain of continuous coughing.

It is costly to me to be sick. The time and $75.00 to my nurse and other expenses; but I take it all as my part of life and think it will not be very long before it will be over. The first day of January I entered my 87th year. But there is something more for me to do yet. May the Lord allow me to do it.

J. W. Wellons.

Dec. 14,th,.
Elon College, N. C.

WHAT IS HAPPENING?

—1911 has been kind and generous indeed and we are loth to see it go.

—Alfred Vanderbilt, heir in largest measure to the Cornelius Vanderbilt millions, was married in London, Dec. 17, to Mrs. Smith Hollins McKim. Of course both had been married once or twice each, but both had their divorce papers snugly tucked away in their trunks.

—Maj. Gen. Wood, chief of staff of the army, favors the restoration of the canteen to army posts. Which being interpreted means that soldiers should have their liquor at hand and in abundance without having to go out and buy it. Some folks think it a great advantage to have liquor convenient and plentiful.

—The truck fields about Norfolk, Va., according to the Fruit Trade Journal and Produce Record, brought to the banks of Norfolk about $10,000,000 the past year. Though the drouth cut off the supply somewhat prices ranged high and the results were good. Nearly 6,000,000 packages of trucks went to Northern markets during the season.

—There is pending before Congress a resolution to abrogate the treaty of 1832 between Russia and the United States after giving one year's notice to Russia. Fact is Russia has ignored the treaty so far as it provided for the protection of Jewish citizens of this country and missionaries living and laboring in Russia. The treaty provided for safety of citizens in each country as if in their own, and Russia has not lived up to the treaty, so far as least as the two classes of citizens named are concerned.

—The Jews are a scattered, but by no means an exterminated nation. According to the latest tabulation there are 11, 483,-876 Jews in the world. One thirteenth of this number live in New York City.

—About $1,000,000 is offered by private parties for the hull of the battle-ship Maine for "show purposes," but our government for "patrioctic purposes" refuses to sell and appropriates $250,000 more to its raising and carrying it out to sea to sink forever out of sight there.

—The Standard Oil Company, father of trusts and producer of strife, forever passed out of existence on Thanksgiving day, Nov. 29, and yet we have not heard tell of people giving thanks on this account. What is the matter? We must not fear the "trusts" and want to eat them alive as in days gone by.

—They must think somewhat of Governor Woodrow Wilson over in Tennessee. From a paper in that State we note that 35 Wilson clubs have been formed there recently.

ELON COLLEGE LETTER.

The feature of the opening of the College for the Winter Term is to be the series of lectures in his chosen realm of study, Church History and Biblical Literature, by non-resident Professor Martyn Summerbell. Dr. Summerbell is a very busy man, as President of the Palmer Institute—Starkey Seminary. But this does not begin to suggest the manifold duties of his strenuous life. He is in addition President of the corporation known as the Francis Asbury Palmer Board, which has the disposition of the large income from the estate of the late Francis Asbury Palmer, from which estate, by reason of the deep interest of the Board in Elon, the College has received many large donations, the one this fall being for $1,500. Dr. Summerbell is much sought after as lecturer on religious and educational topics, and while he cannot fill all the invitations of this character that crowd upon him, yet he is most generous of himself and of his time in responding to these requests. He represents the Christians in the Federal Council of the Churches of America, in which council he wields great influence. Finally for our people, but not for his multitudinous labors, he is busy writing books and has just brought from the press a new 500 page volume, entitled, Writings and Addresses of Austin Craig. It is a pleasure to us to welcome this distinguished preacher, scholar, educator, lecturer, friend to our midst and to extend to him during his sojourn among us the freedom of the College and of the community.

These lectures begin on Sunday morning, Jan. 7, and close on Tuesday evening, Jan. 9, and are open to the public as well as to the student body and Faculty. There is no charge and all are cordially invited to be present to enjoy the feast of good things with us. The roster for these occasions appoints itself thus:

Sunday morning, New Testament Miracles; Sunday evening, Origin and Principles of the Christians; Monday morning, Loyola and the Rise of the Society of Jesus; Monday evening, The Society of Jesus in History; Tuesday morning, The Dawn of Protestantism in England; Tuesday evening, The Establishment of English Protestantism.

In our last Elon College Letter immediately preceding this one, it was stated that the Special Fund would rest until after the opening on January the third. But we were not allowed to have our way. The friends have sent us in subscriptions of their own motion and so have rebuked the field agent for thinking he could stop them from giving to the cause they love even for a few weeks. And so we have a few hundred to report this time. Thanks, kind friends, thanks.

A great many of the subscriptions fall due on January the first and to all those in this number notices were mailed on the Master's birthday. Many were so anxious to pay their subscriptions that they have already remitted and with every remittance has come kindly expressions for Elon and assurance of the gladness of the donor to make the contribution. When Christians thus give to the Lord's work, 'tis a pleasure to be able to be the representative of the cause that is the recipient of their generosity and of their sacrifice.

As soon as it is possible in view of duties here for the field to be taken again, it will be, but I must never say again that the Special Fund must rest till that time. The brethren simply will not let it rest. It is their work and they shall have their way.

A happy New Year to every one.

W. A. Harper.

SUFFOLK LETTER.

"Extravagance" seems to characterize this age and this country better than any other word that comes into my mind as I try to think of this age and country in their true light.

It is manifest in all lines of thought, and in all lines of business, as well as in personal expenditures and habits. Most people think of young spendthrifts when they think of extravagance; but careful observation and self-examination will reveal extravagance on a larger scale and in many more directions.

The press is extravagant in reports of current events, in criticism of persons, in boasting communities, in pressing self-interest, and in decrying opponents. Business men are extravagant in equipment and enlarged patronage, putting more into plant and stock than capital justifies, and advertising in such terms as to practically misrepresent the truth. Novelists overdraw their characters, the funny artist exaggerates his pictures till they are not funny, and merchants color their ads. with extravagance.

Cities and states go as far as law will permit in debt and call it progress. The county is often in debt, the town in the county in debt, the city in debt, the state in debt, and the nation in debt. Railroads in debt, mills and factories in debt, merchants in debt. In fact about the longest chain is the chain of indebtedness.

Schools, charity institutions, churches, and people in debt. In fact we can run the inquiry till we find that the business and improvements of the world are done on faith in men, in business, and the future. Credit is the big word and it is strained in many quarters. It is not strange, therefore, that the young and inexperienced are given over to extravagance in expenditures, social indulgences, ideals, and conduct. It seems that the current of the times runs in that direction. There is a reckless faith that seems to contain something of what the tempter suggested to Jesus, "Cast thyself down, for He shall give his angels charge concerning thee." People will take any risk in investments, in business, in conduct, and in religion. They seem to have overlooked that "faith is the **substance** of things hopped for, the **evidence** of things not seen." Credit is the most valuable asset in business and faith the most valuable asset in religion; but neither should be abused. One can purchase till he loses his credit and one can follow the world till he loses his faith: in the one case it is financial wreck; in the other, spiritual.

We are extravagant in dress, in conversation, in amusements, in social functions, even in education. Such life is hollow, aimless, unsatisfactory, ruinous. There is a saner course, a more substantial life, a more self-rewarding method, There is a wise and wide field for credit, a vast sphere for ideals and pictures, unlimited scope for plans and efforts, eternal range for faith and hope, but the abuse of these great gifts breaks down all that is best and holiest.

W. W. Staley.

NORFOLK LETTER.

Why do we Americans love noise? We certainly do, else we would not make so much of it. Norfolk generally has its share on Christmas eve and on New Year's at midnight. Whatever started the custom of having so much noise on these occasions, a stranger is puzzled to know what relation the blowing of trumpets and the noise of a dozen unnameable contrivances have to the birth of Jesus Christ. There seems to be a little more reason for it on New Year's eve. Then there is rejoicing because life's great book is turning over a new leaf. Then a new account begins. Liabilities seem to be less and assets more. But after all, beater to have the blowing of trumpets, the blowing of whistles, and the firing of guns than to have lamentation and weeping.

For once in his life, the Norfolk scribe has made no new resolutions as is customary on New Year's day. New resolutions are a fine thing, but he is so busy carrying out his old resolutions that he

has not time to shoulder new ones. Here is his New Year's wish for you: That the new year may ever find you looking up instead of down; that you may forget the ruins, the failures, and the despair which was yours; and that your hearts may be warm, your heads clear, your faith strong, your courage steadfast, and your bodies able and ever ready servants of your wills.

At the Memorial Temple Christmas was celebrated by giving a cantata entitled, "Santa's Perscription." A tree, holly and Christmas colors were the decorations. At Bro. Bryant's church, Berkley, another cantata was rendered. Rosemont had appropriate exercises and a large Christmas tree. South Norfolk gave a cantata but had no tree. The decorations were of holly and other appropriate Christmas effects. The Portsmouth Christian church had a mixed program. A snow-house and a small tree helped add to the pleasure of the evening. The Third Church also had a mixed program. An old fashioned brick fireplace, with an imitation fire in it, two small trees and a number of Christmas bells made up the decorations. The various schools remembered their pupils with candy and other treats. The Brotherhood Bible Class of the Third Church remembered the writer, who is also their teacher, with a very fine and highly appreciated gold-handled umbrella.

Yesterday Rev. I. W. Johnson conducted the services at The Temple. Bro. Bryant not feeling able to conduct his services, Rev. C. C. Jones preached for him. Two very fine sermons were reported. They also report their Sunday school the largest in its history.

We are very sorry that Bro. M. L. Bryant has found it necessary to go to a Sanitorium for some months. Our prayers and hopes are for his speedy recovery. He expects to go this week.

Jan. 1, 1912. A. M. Hanson.

COURAGE IN THE PULPIT.

The charge is made by some ministers that there are many pastors who do not feel free to preach all that they believe. It is asserted that those men do not dare to proclaim certain things which they regard as being true and necessary. Such a statement seems to mean that those preachers are moral cowards. This is the meaning which many people give to such an assertion. But the idea is hotly resented by a large number of ministers. One of these, who says that he has been a pastor for twenty-six years, in replying to a ministerial writer, who had stated that many a pastor was not free to preach all of the truth, says: "I have never hesitated to preach the truth as I see it, whether the subject be theology, Biblical interpretation and criticism, or public and private morality, and I have yet to find any real criticism of my straightforwardness in dealing with truth. These men who talk about a minister not being allowed to be a man, or regarded as a man, who protest that he is fettered and bound in the pulpit and dares to preach only what he knows the pews will like, make me very weary. Their complaints are a tremendous indictment of their own competency. The pulpit of today is the freest platform on earth to a man who has the saving grace of common sense, and who has earned the confidence of his people by a life of genuine piety and real service among them." All this may be true of this man, and many others like him; and yet there is reason to believe that some liberal preachers, occupying the pulpits of evangelical churches, do not regard it as being good policy to openly declare all that they believe. This is the testimony of a considerable number of "liberal" preachers. They say that, "for certain reasons," they think it best to continue to privately hold to their real views on certain questions or subjects. This may not be owing to a lack of courage, but as a matter of selfish policy. Perhaps there is a fear of their losing a desirable pastorate. At any rate, there is a lack of downright honesty in the man who acts thus. If a liberal preacher be occupying a conservative pulpit, or one which is reputed to be such, he should have principle enough to depart and go where he really belongs. Then, too, some preachers have too much courage of the wrong kind. They boldly proclaim a false gospel, and by such means they lead weak ones into eternal destruction. The true minister is courageous in his loyalty to Christ.

C. H. Wetherbe.

ELON NOTES.

The following students from a distance remained on the hill for Christmas: Miss Helen Machen of Norfolk, Va., Miss Estelle Butler, Conshohoken, Pa., Mr. D. F. Parsons, Dendren, Va., Mr. F. S. Drake, Virgilina, Va., Mr. J. A. Dickey, Burlington N. C., Mr. R. A. Campbell, Hagerstown, Md., Mr. W. H. Fleming, Greenville, Ohio.

President and Mrs. Harper spent Saturday and Sunday, the last two days of the old year with the latter's parents at Union Ridge, N. C.

Miss Annie L. Wicker entertained at her home on Thursday evening last on behalf of the Christian Endeavor. Quite a number of invited guests were present who spent a most pleasant evening. Delicious refreshments were served at ten P. M. and the happy company dispersed, voting Mis Wicker an amiable hostess.

Misses Vivian Huffman and Jewel Michael, also, entertained during the Holidays, thus helping enliven things in and around our village.

Dr. and Mrs. Amick have returned from Liberty where they spent the Holidays with Mrs. Amick's parents. The Doctor reports a delightful vacation but is anxious for work to begin.

Mrs. H. D. Lambeth, of the village spent a while with her people at Graham during the last week.

Mrs. Jones has moved her family into the property recently vacated by Mr. C. O. Du Rant and Mr. A. L. Mason will occupy the Garrison property.

Mr. J. F. Greene will live in the McAdams house left by Mr. Mason. Mr. Greene who is a new-comer is here with his family and expects to enter college. We welcome him into our midst and trust he shall have no reason to regret his choice of a town or college.

Mr. J. C. Stewart who has been spending part of this Christmas vacation here left Saturday for News Ferry, Virginia to visit friends until school opens again.

Mr. C. B. Riddle returned to the college on Friday evening last after an absence of a few days, ostensibly on a vacation. But while gone Mr. Riddle made several addresses, worked for the Sun and busied himself in numerous other ways. However, we are glad to see him back.

Everything will soon swing round in its usual course and before these lines are read Elon will have started on the 1912 run. Everything points toward a continuation of the pleasures and profits of the past term, for which we are indeed thankful to all who have in any manner contributed to same. A.

—1911 was a year of war. A very large percent of the human family engaged in martial combat during the year. China, with her teeming millions, was and is the scene of revolution and bloodshed. Turkey and Italy and Morocco and Persia and Mexico were among the other nations that appealed to the arbitrament of arms. Yet somehow we feel that at the beginning of 1912 the world faces, as it never faced, world peace as opposed to world war. So mote it be.

"I suppose you carry a memento of some sort in that locket of yours?"

"Yes, it is a lock of my husband's hair."

"But your husband is still alive!"

"Yes, but his hair is all gone."—Pick-Me-Up.

SUNDAY SCHOOLS and CHRISTIAN ENDEAVOR

* * * * *

Edited by Charles A. Hines, Greensboro, N. C., editorial secretary of the Young People's General Convention.

* * * * *

Motto: A Christian Endeavor Society in each Church; Teacher Training and Organized Classes in each Sunday-School.

* * * * *

The secretary will be glad to give any information as to any of the things the convention stands for and where literature can be obtained. Contributions are invited and every class or society should make frequent reports to the above address.

WHAT ONE ORGANIZED CLASS DID.

The usual proposition to close the school for the winter season arose. Instantly an earnest protest went up from the members of a "new-movement" class. Why, they asked, must their school lose life and activity with the going of summer, and enter upon a period of hibernating, like some animal which can face only sunshine and fair weath? The question had really never been asked before, and it set everybody to thinking that perhaps that which had hitherto been taken as a matter of course need not remain a necessity any longer. Finally, those in authority signified their readiness to receive suggestions.

The progressive class was ready with the ways and means. The young men agreed to divide among themselves the work of building the fires and getting the schoolhouse ready for the sessions. A "committee on transportation" was organized, and through its efforts three or four farmers agreed to furnish teams to carry pupils to and from Sunday-school in stormy weather and when the roads might be blocked by snow. The young women appointed themselves a general utility committee to talk up the school, to help bring out the smaller children, and to see that they were made ready for the homeward journey, when the school was dismissed. An entertainment committe arranged for occasional evening social gatherings in different homes of the neighborhood, thus providing the young people with a needed means of healthful enjoyment, and at the same time fastening the hold of the Sunday school on the community.

And from that moment the corner Sunday-school had a star opposite its name in the records of the county association and soon its sessions were held in a neat chapel that had been erected as a result of the prosperity and endeavor of the school.

Looking After Sick Members.

In a western Sunday-school a blackboard stationed at the front of the school contains the names of the sick pupils. During the opening exercises the superintendent asks the question: "Does any one know of a member of the school who is sick?" As names are reported, the superintendent writes them on the blackboard. When pupils are reported well, or return to school, their names are erased.

The blackboard is arranged with several columns, the first containing the names of the sick pupils, the next column gives the name and number of his class, the next gives the number of calls made by class members, and the next states whether flowers or gifts have been taken. Reports of visits are made at the same time new names are added to the list, and are placed on the board by the superintendent. In prolonged cases of sickness as many as fifteen or twenty visits are recorded. The "visits" in such cases mean individual calls; that is, if four members of the sick pupil's class called at one time, the following Sunday "four visits" would be recorded.

AS TO TEACHER TRAINING.

It may be that there is already a class in the school that is just suited to take up teacher-training work. If so, by inducing the members of this class to undertake the work, many problems incident to the formation of a new class will be avoided. Care should be taken that the change shall not be made arbitrarily. By leading the members of the class to proceed voluntarily, the way is prepared for enthusiastic co-operation.

After the members have consented, undoubtedly the best course to pursue is to follow the familiar plan of asking them to re-enroll as charter members of the teacher training class. This enrollment should include a pledge to pursue the prescribed course of work, with attendance at a specified number of meetings and the taking of the regular examinations.

One mistaken notion is that only teachers, or those who have definitely made up their minds to be teachers, should join the teacher-training class. By beginning with an assisting class this notion may be measurably dissipated. The aim should be to have not only prospective teachers take the course, but also those who may be called upon to act as supplies and certain ones who may not have thought of teaching, but who the school management may think will make desirable teachers in the future.—Clem V. Wagner.

Java sends a large number of pilgrims to Mecca each year.

THE DAILY COMPANION.

The Endeavorer's Daily Companion for 1912 has been received. It is fully up to the standard and is something every Endeavorer should have. It is vest pocket size, contains the topics, Daily readings and two pages of matter on each lesson. It can be obtained from the United Society of Christian Endeavor, Boston, Mass. The price is ten cents, which may be sent in stamps.

The topics for the year are varied and interesting, only one series runs through the year and this is on "Christian Virtues." The topics for special meetings are numerous and timely, with the proper use of helps no two C E. meetings this year should be alike.

NOTES ON C. E. TOPIC.

Owing to the fact that there was no Christmas issue of The Sun the topics for the next two Sundays are treated this week. The plan is to give comment on the topic ten days in advance of the time each is to be used. The copies of the paper should be preserved and the lesson carefully studied.

Again the writer would impress upon Endeavorers the necessity of looking up the daily readings. Don't study so much what others write, but read the scriptures and form your own conclusions and give expression in the meeting to your own views. Our work is merely directory and suggestive. In addition to this subscribe to the C. E. World and use other available helps. Following are the daily reading for the first two weeks of the year. Look up every one—each has a lesson for you. Try the plan of studying them on the day designated:

First week:

1. Its source. Eph. 6:10.
2. Its basis. John 16:33.
3. Its extent. Phil. 1:28.
4. Faith courageous. Heb. 12:1-4.
5. Peter's courage. Acts 4:13-20.
6. Elijah's courage. 1 Kings 21:21-29.

Sun., Jan. 7. Topic—The Christian Virtues. I. Courage. Ps 27:1-14. (Consecration meeting).

Second week:

8. Soul-winners' reward. Dan. 12:1-3.
9. The call to win. Matt. 4:12-19.
10. Winning a brother. Matt. 18:15-20.
11. Winning by example. Acts 20:33-35.
12. Winning by sacrifice. 1 Cor. 9:18-22.
13. Winning our friends. John 1:40-47.

Sun., Jan. 14. Topic—How to Win Young People to Christ. Prov. 11: 30; Rev. 22:16, 17. Honorary members meeting.)

Suggestive Thoughts for January 7.

This is the first of a series of lessons on "The Christian Virtues." It is fitting that courage should come first. It

would be well to look over the list of Christian virtues that will be treated during the year, as shown by the topic card (with which, I take it, every Endeavorer is supplied). How does courage compare in importance with the others?

Have some of the following questions answered in the meeting:

Who are some of the courageous men of the Bible?

Who are some of the courageous men of the Mediaeval Church?

Name a few of the courageous bearers of the Word in modern missionary times.

Can you think of a courageous Christian in your community?

Does courage consist solely in a want of fear for personal safety?

Courage comes from a consciousness of being right, but it takes something more to make it complete. There must be a desire and a wllingness to do the right, at all cost. The courageous man is one who has faith in God and in the ultimate winning out of truth and justice ,which are parts of God's eternal law.

Gather from your books some apt quotations, such as the following:

"I honor the man who is willing to sink
Half his present repute for the freedom to think;
And when he has thought, be his case strong or weak,
Is willing to sink the other half for the freedom to speak."

Suggestion for January 14th.

This is designated as honorary members' meeting. Have the leader from the honorary members. Supply them with literature on the topic. Probably it would be well several days in advance to select some strong speaker for a fifteen minute address on the topic.

One will usually answer a question as to how the best results can be accomplished by saying "personal work is the thing." Let us admit this, but the matter is not solved. We must enquire how to go about that personal work. We may set examples. Good, that's one way of helping. But that is merely paving the way; that will make the person to whom we go have confidence in us and our appeal. We must cultivate people if we are to win them. The young man when he finds the woman of his choice does not suddenly burst upon her with a request that she become his wife. There are days, weeks—sometimes years—of patient effort and sacrifice.

Our interest must not be wholly discharging a duty to God It should go far enough to want to save the man for the man's sake.

Have these questions discussed in the meeting:

Did you invite anyone to attend this meeting?

How long since you have invited a person to church?

Is my life such that I can confidently ask another to join the church and become what I am?

Am I really interested in the soul's welfare of my neighbors?

Is it necessary for one to be educated to be a soul winner?

DIED.

Payne.

John Robert Payne, age fifty-one year and six month, died early Wednesday morning, December 13, 1911. He was stricken with pneumonia in malignant form and passed away in nine days. He was a native of Maryland, but at six years of age moved to Virginia with his parents, settling on a farm near this place. His father, James Payne, and mother, Sarah Griffeth Payne, both preceded him to the grave many years.

John grew up to be a mechanic and farmer. He married Miss Ella F. Doyle, of Southhampton County, and settled on a little farm near Waverly where he resided till his death, a respected citizen and Christian. He was first a member of Barrett's church, and then of Waverly, to which he transferred a few years ago. He held his membership here in good standing till his death.

Surviving him are: the widow and eight children; two brothers and two sisters.

His death seems an untimely one, but being always frail his constitution could not withstand the ravages of the dread malady. He had a presentiment from the first that he was going. It was the evening before his death I was with him and though unable to speak, in answer to my questions, he signified that he was "trusting in God and willing that His will should be done." One's life may be very imperfect, as the most of us are, but if in death one can pass away in peaceful trust and whole submission, it is a token of forgiven sins, faults covered up, and the soul's hope in God. Saying nothing of the peace of life he lived, and Christian feeling he ore in his heart and conduct; the fact of his peaceful and resigned death ought to bespeak comfort to the broken-hearted widow, bereaved children and frienls. May the Lord comfort them with such assurances.

H. E. Rountree, pastor.

Waverly, Va., Dec. 21, 1911.

Barbee.

Whereas an all-wise Providence has seen fit to remove from this earth our esteemed brother and pastor, Rev. A. P. Barbee, be it resolved:

That we bow in submission to the will of Him who doeth all things well, yet we d eply feel this act of Providence.

That we sincerely regret our dear beloved brother was called hence from his labors of love among us and we in this manner express our appreciation of zealous labor, and that our community has sustained a great loss, our church a willing worker, and a most devoted friend.

That we extend to his bereaved family our deepest sympathy, assuring his devoted wife of the love and protection of the church.

That a copy of the above resolutions be inserted in the minutes of Damascus Christian church, and that a copy be sent to his bereaved wife, and The Christian Sun for publication.

S. F. Long,
A. M. McCauley,
(Miss) Lula Crabtree.

Hozier.

Whereas, God hath, in his infinite wisdom, set a time for all things and in the fullness of time death has claimed as its victim our well beloved sister and coworker, Martha Anne Elizabeth Hozier, at the ripe age of seventy-two years; one who by her lovely traits of character had endeared herself to the hearts of every one with whom she came in contact. Blessed with good health and sufficient means she was ever ready to lend a hand in advancing the cause of His kingdom. Always at her post of duty and she esteemed it a great privilege to be present at the house of God at every service possible. Many are those who will remember the help extended in time of need and will miss her. She was faithful to the trust reposed in her and while we shall miss her in her place at church, we feel that our Father has only called her home to receive the reward of her labors where we hope to meet her in His own good time.

Resolved, that we extend to her family and friends our sincere sympathy in this dispensation of God's Divine will, that a copy of this preamble and resolution be spread upon the church record and a copy published in the Christian Sun.

J. O. Wiggs,
W. H. Parron,
W. H. L. Garlette,
Mrs. M. E. Nichols,
Committee.

Adopted Dec. 9, 1911.

Sales of the Scriptures in Korea amounted to 116,492 volumes last year, an increase of 66 per cent.

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Special Fund. $50,000 Elon College.

Charity begins at home, but it ceases to be charity if it ends there.

The Lord loveth a cheerful giver. The liberal soul shall grow fat.

Amount yet to be raised, $4,050—

—Amount pledged this week, $375.00 (See list of donors below).

Total amount raised to date, $45,950—

—Amount pledged to Dec. 24, 1911, $45,575

The light that shine farthest abroad shines brightest nearest home.

We can do it, if we will. We can do it, and we will.

We are climbing. Will you help?

All Together!

SPECIAL FUND

To Clear the College of Debt—A Challenge to the Liberality and Loyalty of our Brotherhood.

Six years ago by order of the Southern Christian Convention, the Board of Trustees of the College borrowed $47,700 with which to build a new dormitory for girls and install a steam heat, electric light and water plant for the College. These improvements were absolutely necessary to the life and development of the College, and now it is equally necessary that the money to pay this debt be raised before the bonds by which it is secured fall due in 1916. It is a challenge to the heroic, to the loyal, and the liberal spirit of our Brotherhood to do this great thing. Our people are moved in this direction as never before and are determined, by the grace of God, to clear the institution they love of debt and so enlarge the sphere of its usefulness and power. In this endeavor President Harper in now in the field finishing the work in this regard begun by former President E. L. Moffitt, and is meeting with much encouragement. The College Weekly will carry each week from now on a list of contributors to this fund. The plan as outlined at the Suffolk Convention is to get the friends to subscribe so much a year for five years, thus making the raising of the sum easy and a response within the reach of all. No worthier cause than this ever offered itself to a large-hearted and generous people, and the money given to this end will do good for ages and ages to come.

College Station, Texas.

Prof. P. G. Gunter $100.00

Graham, N. C.

E. L. Henderson $25.00

Mrs. W. H. Holt 25.00

Total 50.00

Franklinton, N. C.

Mrs. W. W. Staley 100.00

Burlington, N. C.

Geo. W. Barker 25.00

Mrs. M. L. Holton 50.00

..Total 75.00

Elon College, N. C.

D. W. Brown 50.00

..Grand total this week $375.00

Valley Letter.

The church at Linville was very much pleased some time ago to have Rev. M. W. Butler and wife assist in revival services. After their arrival Bro. Butler did the preaching which was very much enjoyed by the large congregations which gathered to hear him. Sister Butler also contributed much to the meeting by her assistance in singing and personal work. The meeting resulted visibly in eleven conversions and five additions to the church.

The meeting at Antioch followed immediately after the meeting at Linville. Bro. and sister Butler could be with me only two nights at Antioch. They will be gladly welcomed back to either place at any time. Rev. W. T. Walters was with me a few nights and did very acceptable preaching. Prof. J. Owen Long had charge of the music throughout the meeting. The congregations were the best I think I have ever seen at Antioch. About ten decisions were made for Christ and two have united with the church.

Next night after closing the meeting at Antioch I began the meeting at Palmyra. I had no ministerial help here, but the congregations were unusually large and the interest good throughout the meeting. Five or six gave themselves to the Lord or renewed their vows to Him. One united with the church. Others will probably unite at all the above named churches as a result of the meetings. It seemed a pity to close any of these meetings at the time we did, as the congregations and interest were so good, but other appointments in each case made it necessary to do so.

The Sunday-school at Linville held a delightful Christian service on Christmas night. A good program consisting of appropriate songs, recitations and dialogues was well rendered and a well-loaded Christmas tree was unloaded to the great delight of many. A. W. Andes.

Harrisonburg, Va., Dec. 27, 1911.

WANTED.

A middle-aged white lady as house keeper. A good home for the right person. Address, Walter R. Winner, Deans, Nansemond Co., Va.

Overman-Stockard.

Dec. 11, Mr. James O. Overman to Miss Stella Stockard at Hotel Raleigh. Mr. Overman is a merchant at Liberty, N. C. Miss Stockard is the accomplished daughter of Mr. and Mrs. W. J. Stockard, Saxapahaw, Alamance Co. A host of friends wish for them a long and happy life.

L. F. Johnson.

Farmer-Mocre.

On December 21, 1911, at high noon, Mr. Albert Scott Farmer led to the marriage altar Mrs. Rebecca D. Moore, both of Halifax county, Va. It was a quiet home marriage, only a few of the immediate family being present. Mrs. Moore is a daughter of Pro. O. Farmer in whose home the marriage was celebrated. Miss Emily Haskins played the wedding march. Miss Nannie Emma Farmer, niece of the bride, was maid of honor. Mr. W. O. Farmer, brother of the bride, entered the parlor with the bride, and Mr. C. J. Farmer, brother of the groom, entered with the groom. The troth was plighted under an imposing arch of evergreens, the parlor being tastefully decorated for the occasion. The bride and groom are both active and useful members of Pleasant Grove church and have a host of friends to join us in wishing for them a long and happy wedded life. Ceremony by the writer.

J. O. Atkinson.

Andes-Henkel.

At the home of I. N. Rhodes near Linville on Sunday morning, Dec. 24, 1911, I united in the holy bonds of wedlock Mr. Fred C. Andes and Miss Viola Henkel. Mr. Andes lives near Bridgewater and Miss Henkel is from Greenmount. They will live at the home of the groom. May their wedded life be long and happy. They have the best wishes of a host of friends.

A. W. Andes.

Warble.

After months of patient waiting and suffering George E. D. Neal Warble responded to the visit of the death angel, at the age of 65 years and 8 days. He was born Oct. 28, 1846 and died Dec. 6, 1911. He is survived by three brothers and three sisters, and by the following named children: Mrs. Nina Shifflett, Mrs. Josie Johnson, Mrs. Mittie Zirkle, John and Lurty. His wife died about thirteen years ago.. It was my privilege to receive Bro. Warble into the church at Mt. Olivet (R) something over a year ago. Funeral services were conducted at at the home Dec. 8, and interment was made in the cemetery near McGaheysville.

A. A. Andes.

PRESENTS

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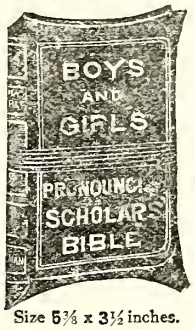
Every boy and girl should have a Bible. The Bible is the Word of God. Its early impressions on the youthful mind are both beneficial and enduring. It builds character and its influence is toward Christianity and Right Living. It stands for all that is Good and Noble and symbolizes the highest ideals of life.



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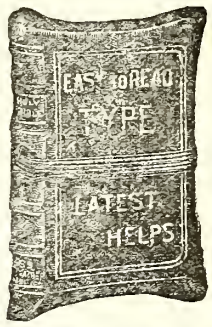

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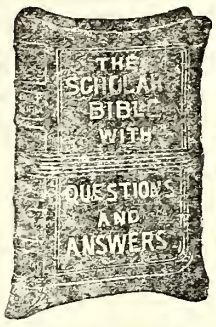

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SPECIMEN OF TYPE

23 And the prophet came to the Is'ra-el, and said unto him, Go, str therself, and mark, and see what tho for at the return of the year the

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the priests, the Lē'vites, the the singers, the Nēth'i-nims, they that had separated them

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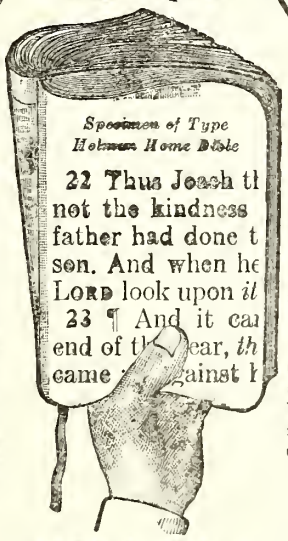

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Elon College, N. C., Dec. 20, 1911.

My Dear Children and Friends:

Uncle Jim was absent for two weeks at the time the Report was up—first, having sale of Miss Kate Holmes' house-hold and kitchen furniture, which amounted to $32.65, which will be used for her burial expenses. Second, in looking after the survey of land of the late Capt. H. Mulholland, by which we hope to get a mutually helpful division of said estate. Some errors and delays have occurred on account of this absence. We hope from now on to get in full reports each week.

We are profoundly grateful for the many gifts from far and near. We regret however to note that some of our churches are sending in only about one third or one half the usual amount they contribute. This will make our Thanksgiving smaller than we had expected. And we do now beg at the hands of those who have done so little, that they do more, and from those who have done nothing, we beg a liberal offering, for we must have money to close our bills for 1911. It takes more food, clothing and every expense for 48 children than it did for 20 children. Unless you help us we will be compelled to carry over to 1912 some indebtedness. The heavy expense which we have reported from time to time, of a new horse, reinsurance for 5 years, silo, deep well, sewerage, shoe shop, one large room to farm house, in addition to the increased family, runs more expense than I have been able to meet. I appeal to every friend for a **liberal** response at once to help meet these bills.

And now we are compelled to buy a new range, for we cannot cook fast enough for all these children on the small range.

The following donations have been received:

Florence Cheatham, Franklinton, N. C., $1.00, to buy bananas for children.

Mrs. D. E. Sellars, Burlington, N. C., 3 overcoats, 1 coat, and other clothing.

From the estate of Miss Kate Holmes, 1 trunk, 20 bureau and wash stand scarfs, 5 sheets, 12 towels, 1 counterpane, 5 handkerchiefs, 34 pillow cases, 6 napkins, 1 table cloth, 2 bonnets, 2 lamberquins, 1 pr. scissors, 2 aprons, 1 sofa pillow, 26 quilts, 1 shawl, 3 blankets, 2 laundry bags.

We regret that the printer omitted Bro. J. W. Hardin's name, of Raleigh, N. C., from the list of those who helped our children to have such a great Thanksgiving Day. He gave us $5.00 for this pleasure and they enjoyed it.

Please do not hold your offerings, but send in at once as we greatly need the money. Yours fondly,

Uncle Jim.

Henderson, N. C,, Nov. 30, 1911.

My Dear Uncle Jim:

Here I come, a little motherless girl. I live with Mrs. J. R. Vaughn. I was six years old last August. I have not been to school yet, but Mrs. Vaughn is teaching me to read, write and spell.

I certainly like to read the letters in The Christian Sun. I send fifteen cents to the little orphans for Thanksgiving.

I will close with love to you and the cousins. Mildred Woodliff.

Welcome, Mildred; hope you will be a faithful cousin.

Port Norfolk Va., Va., Dec. 14, 1911.

Dear Uncle Jim:

I am a little girl nine years old and want to join the little band of cousins. My mother heard your interesting sermon at the Washington Street Christian church about the cousins. I wanted to go but was asleep and staid at home with my little cousin and papa. It is nearly Christmas, and I hope that you and the little cousins will have a merry Christmas and happy new year. What do all the children want Santa to bring them? I want right much, but don't know whether he will bring all or not. Guess I will have to close now because my letter will take up too much space. Enclosed you will find a dollar to help buy something for the cousins. Each month I will send my dime that I make carrying milk for mamma.

With love to one and all.

Your little cousin,

Margaret Saunders.

Thank you, Margaret. Am glad you join. Want 100 more just like you for 1912.

Clayton, N. C.,, Dec. 11, 1911.

Dear Uncle Jim:

We want to join the band of cousins. Enclosed you will find 20 cents for December. We want to visit you sometime and see what you have all those boys and girls doing. We have finished picking cotton, and have gathered the corn and dug potatoes. Wish you had some of

our good potatoes for the children. Wishing you all a merry Christmas and that Santa Claus will visit every one of the children, will close.

Your devoted cousins,
Maggie and Fannie Boone.

Welcome to you, Maggie and Fannie; glad to have you in as our new cousins. Hope you will be faithful.

Clayton, N. C.,, Dec. 11, 1911.

Dear Uncle Jim:

I am sending you 10 cents for the Orphanage. I am a strong, stout little fellow and feel almost like a man. I love the children up there and want to help them some. I want to join the band and here is wishing you a happy, prosperous Christmas!

Yours devotedly. Robert Clark.

Give you large space and, Robert, hope many other boys will come in for 1912.

Suffolk, Va., Dec. 16, 1911.

Dear Uncle Jim:

Enclosed please find sixty cents which pays my dues up to Jan. Since I wrote you last I have had the whooping cough, but I am well of it now. I know it would be a time if all the children in the Orphanage should have it. It is most time for Santa Claus. I hope he will come to see me and bring me lots of nice things. I hope he will remember the children at the Orphanage. Bye, bye, wishing you all a merry Christmas and a happy new year.

Your nephew,
Joel Edward Harrell, Jr.

Sorry you have been sick, Joel: hope you will soon be out and in school again.

Wakefield, Va., Dec. 8, 1911.

It is nearly Christmas. We know all your little boys and girls are glad, so are we. Let us all try to be happy and to make others happy, then, with the new year, we will be ready to start out on the best year yet. We shall all grow better or worse during the year to come. Which shall it be?

Our check for December is $1.15. After Christmas we are going to try to get some new members. That will be one way to grow better, we think, don't you?

The Whatsoever Band.

Yes, indeed, little Band. "Striving to do whatever He would have me do" cannot lead us only to be better.

Manry, Va., Dec. 16, 1911.

Dear Uncle Jim:

I will write my closing letter for this year. We are going to have a Christmas tree at Barrett's Church. I am looking for a happy time. I hope all of the little cousins are well. Inclosed you will find ten cents. A merry Christmas and a happy new year to all the cousins.

Your niece, Amy.

Franklinton, N. C., Nov. 20, 1911.

Dear Uncle Jim:

As the printers have gotten my dimes ahead of my letters, I'll send my November letter without its dime as that was in the paper with my October letter. Here is 25 cents for my Thanksgiving offering and here is $1.—50 cts. each for Florence and me that Grandma gave us to buy bananas for all the children there on Thnksgiving Day.

Uncle Jim, I had a fine time when Willie and "Ben" were married. I enjoyed looking at "pesents and automobiles," and playing with Boppa Nannie and Mary Lou.

Last month I formed the habit of lying, face down, on the floor, quiet, while "Gamma" and the rest prayed, silently at first and closed with the Lord's Prayer. I learned it well enough to follow them just a few words behind, and amused them so for a week or more, that they could hardly pray. The first Saturday in November Bro. Clements was here and I followed his scripture reading best I could. When he was praying I walked across the room and fell down and cried loud and he shortened his prayer. Afterwards I told him I was sorry I was naughty and he forgave me. Well, I haven't been naughty any more during family prayers, but Mary Lou was almost convulsed with laughter on my account during prayers. They had posted her, but it was funnier than she expected. Nannie couldn't pray very well either and the first time Boppa tried to pray with me that way, he broke down, too. Boppa didn't have silent prayer like Grandma, so when he began to pray, I started the Lord's Prayer. I found out he wasn't saying that, so repeated as many words after him as I could. You ought to hear me describe Bible story pictures. I know over forty. You know the men dress like women, so I think most of them are women. I now say "I'm going to be a preacher and wide a mule." When old mean man bothers me and tries to make me naughty, I say, "Get hind me, thatan." As ever,

William Staley Cheatham.

Good thing, William Staley, to learn. Never forget it.

Franklinton, N. C., Nov. 20, 1911.

Dear Uncle Jim:

Greatma was 89 years old day before yesterday. I am 3 months old today, and weigh thirteen and a half pounds. You ought to see Mama smile now when people look at me and say, "Florence is a pretty baby—prettier than William Staley was."

When Ann Rawls was a tiny baby and Dr. Atkinson saw her for the first time, he said, "Isn't she?" and Ann's mama interrupted him by saying, "Yes, I know she is fat. I have heard that so much." So when Nannie Carlton came last month, Mamma said, "Now, Nannie, you need not say Florence looks like me, I've heard that so much. Can't you stretch your imagination a little and say she is pretty?"

I fell in love with Nannie because she said, "I can say that without stretching my imagination."

Brother calls me Nannie's baby, and says he is Mary Lou's "little piggie."

I have some more presents unmentioned before—a lovely bracelet from "Miss Nora;" a gold pin from Grandma; a signet ring from "Degges," and a little doll, also from her, and named Deggie because she is so fat she has to roll instead of walk. Mrs. Vann sent me a dear little hotwater bottle in a pink silk handpainted bag. It warms my little feet nicely when they are cold.

Much love with my dime. I also send 25 cents for my Thanksgiving offering.

Lovingly, Florence Cheatham.

Thanks, little lady—for those bananas, too; we'll think of you.

SAVING THE SUNDAY-SCHOOL.

Beloved reader, if you care aught for your church, save your Sunday school. Don't let it stop now till winter is over. Don't go into winter quarters. Don't relax efforts in its behalf because the Sundays are short and often cold and sometimes dreary. If you care at all for the life of your church, its progress, and development, hold on to your Sunday-school, and show your hand and loyalty there. Put this down: a weak church with a Sunday school throughout the year will grow faster and accomplish more than a strong church without a school, or even a continuous school. Time was when a church could exist and even grow without a Sunday school. He is no student of history, or of events, who does not know that that time has passed away, and a church without a Sunday school must eventually lose out, and sooner or later close its doors.

The day of study, enlightenment, instruction is upon us, and no pulpit on earth is able to supply all the needs and demands now upon us for Biblical knowledge and facts. Don't let the Sunday school go into winter quarters; dont let it die. The hope of your church is there,

and as you love your church, you will stand by, labor in and sacrifice for your Sunday school.

THE LIGHT OF GOD'S WORD.*

Rev. C. O. Du Rant.

Psa. 119:105: Thy Word is a lamp unto my feet and a light unto my pathway.

When God dwelt with the Son and Holy Spirit in the solitudes of eternity, it pleased Him to bring into existence beings of different orders of intelligence. Angels and men are the highest of these orders. He maketh His angels spirits. God was not satisfied with the creation of angels alone, but proceeded to make man and man was made in the image of God and after His own likeness.

The design of God in the creation of angels and men, was, that He might show them His nature, that He might delight Himself in making His creatures happy, that He might manifest Himself in all the infinitude of His mercy, love and justice, pity, longsuffering and goodness. His divine love and good will is transcendently shown to man in his creation, his pristine state, and in all the provisions of divine grace which have been made for him since he was driven from the Paradise of God.

Notwithstanding man was so highly favored by God as to have such a home as Eden, with its gushing fountains and flowing streams, its blooming flowers and ripening fruits, its verdant landscapes and shaded hills, with singing birds and the rippling of the limpid waves among the amaranthine bowers that clustered its waters, with the blue canopy of heaven overhead, with its genial sun, and the invigorating zephyrs wafting the sweet fragrance of flowers, and the melody of song through the walks of the beautiful Garden, all of which was conducive to their happiness, notwithstanding all this, he found the friendship of God, with whom he held sweet communion, and found his happiness complete. Yet, notwithstanding all of this, our progenitors sinned against God.

One day in Eden our fore-parents were surprised; a cloud was seen rising with rapidity and force; soon the thunder of God's voice was heard reverberating amid the bowers of Eden; soon that dark cloud had forever obscured the bright canopy of heaven, and soon the storm followed the threatening cloud, and with force they were driven from that happy land. Almost impenetrable darkness settled upon the forlorn pair, but God inspired them with hope and they looked forward to the time when the Sun of Righteousness should arise with healing in his wings, when the dark clouds of God's wrath should be dispersed, and the noontide of glory eternally reign.

Man in such darkness needed light. Man realized that he was a stranger in a strange land, and there was a longing in his soul for the bright beyond, where no clouds or storms ever sweep the plains of eternal day and where no waves of trouble break upon the shores of bliss, but where amid perennial sping-time with the freshness of immortal youth, bloom the flowers that never fade, and the soul lifts its strains of melody to God through the ages of eternity. While the soul was thus in agony, Hope, as a mighty warrior girt about with the whole armour of warfare, leaped forth from man's heart, and pierced the dark dim vista of futurity and fastened on a better inheritance in the celestial Canaan.

Man's journey to that heavenly home is a hard one, there is darkness on either hand, and without light from some source, he would lose his way, wrong his soul, and die in sin, and sink into impenetrable darkness. But God comes to man in his weakness and gives him a Guide; this Guide is His Word, and the Psalmist says, Thy Word is a lamp to my feet and a light to my pathway. This is beautifully illustrated by Solomon in Proverbs 6:23, where he says: The commandment is a lamp and the law is light, and reproofs of instruction are the way of life. It illuminates the path; it shows us how we should walk before God. And the law is light, a general light, showing the nature and will of God, and the interests and duty of an and reproofs of instruction, or that instruction which reproves us for our sins and errors, leads us into the way of life. Without such a Guide, man traversing this world of sin, with its clouds of sorrow, its fiery trials, its raging storms of temptation, its mighty avalanches of disappointments, sweeping down with merciless rage upon his soul, hurled into the vortex of affliction and suffering, would never make his way across the desert of time, and gain an entrance into the everlasting habitations But alas! How many thousands of our race are groping their way in darkness to their eternal destiny, with this lamp in their homes, ofttimes in their very hands, with its wonderful words of light, life and immortality upon their tongues. They have never studied this Word in a proper spirit, and they remain in darkness. God has placed this lamp in our hands, and commanded us to walk in its light, saying: This is the way, walk thou in it.

There is a great difference between the Psalmist and thousands of the people of today. This Word was all that the Psalmist could desire it to be; it was all that he claimed it to be, but it is not to thousands of people today what it was to the Psalmist, and why? This Word is a lamp to mortals on conditions. The man who never reads this Word, needs not to expect to know the will of its Giver, nor the way of life. In order to be benefited by this Word it is necessary to live up to its requirements. It takes study. St. Paul, writing to Timothy, said: Study to show thyself approved, a workman that needeth not to be ashamed, rightly dividing the Word of God. This is what we should do, we should study this Word, that we might rightly divide it, in order to receive our portion in due season. Go into what the world calls the best types of society, and frequently you enter a realm of moral darkness. This moral darkness is not confined to the best classes of society, but is prevalent in almost all classes. If there is a literary feature about the conversation, and authors are discussed, or if the questions are asked, What books have you read? Which are most interesting and beneficial? we hear a chorus of voices answering, some saying Dickens', some Roe's, some Longfellow's, some Tennyson's, some Moore's, and a number of others, are the best, the most interesting, the most beneficial, and I think every young person should read such and such books by all means, and the Bible is not so much as named among them. The most interesting, the most beneficial, the one that brings light, life and immortality to man and that dispels the darkness and gloom of sin that had settled upon him, is not once named.

The Bible is a lamp and a light to man conditionally. The Psalmist says: Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word. This is what we desire: if we can get a young man to cleanse his way, if we can awaken an ardent desire in his heart for purity of life, he will not forsake the paths of virtue when he is old, for wisdom's ways are ways of pleasantness and all her paths are peace. To cleanse our way, to have divine light shining upon our way, more and more unto the perfect day, we must study God's Word. We must take heed thereto and live up to its requirements. On these conditions, we shall have the light of revelation to illumine our pathway while passing this dark and thorny desert, and the bright and morning star shall shed its beams of sacred love around us, and as the wise men were led to the infant Savior by the star of Bethlehem, so the man who delights himself in the

law of the Lord, shall be led by that Star, to the realms of eternal day.

There are longings in the soul of man that the transient pleasures of this world cannot satisfy, there are desires which have been kindled within the hearts of mortals by the living God, which refuse to be satisfied with the things of this life, a hungering and thirsting after something above. And while these desires and longings are struggling within the soul of man, this moral darkness which has excluded the light of God and of life, would crush the soul amid its anxieties and cause the wanderer to stumble over the precipice and fall into that land, where he would lift his wail of woe forever, amid that darkness that knows no coming light, except the livid flames that crest the waves of that lake of fire, that rolls in all the majesty of despair, only to break upon the shores of eternal night.

But while these conflicting powers are distracting the anxious breast, and while hell itself is moving beneath to work its death, heaven stoops to give it life and God gives to man the light of revelation, which is a sufficient light to guide him through this world of sin, and bring him in the end, into everlasting habitations. God's dear Son came a light into the world, and His Son is the light of life, and this light is given us in His Word. This Word opens up the way to man's benighted heart, and makes clear the way through which the Sun of Righteousness shines with beams of sacred bliss.

The Bible is the Book of books. When we turn our eyes to history to search out the deep and hidden things of nature, or to investigate the mysterious workings of the universe, they rest on scores and scores of volumes in which the most eminent authors that have graced the most enlightened nations of the earth have exhausted their eloquence, affused their intellects and drained their seemingly inexhaustible streams of beauty, from which they have endeavored to embellish their golden pages, that they might thereby allure the young, enthuse the middle aged, and interest the old.

The young aspirant, while gazing upon the vast store of books, rich in learning and pleasing to the imagination, can hardly decide what books to read, or what course to pursue through life. To all such, both young and old, who have been allured by the effulgence emanating from secular works, I have this to say: Here is a Book that will cleanse thy way, order thy steps, purify thy nature and prepare thee for life in this world and a glorious immortality beyond the confines of time. Upon every page of this divine Book light from the regions of eternal day flashes upon the wayworn traveler, and his pathway shines more and more unto the perfect day.

Friendly traveler to eternity, if you would dive deep in ancient lore, and bring up the hidden gems that will adorn nations you cannot, in all the wide range of literature of all kinds, find a book that will so richly recompense you.

Kingdoms and empires have arisen and gone down into ruins. Republics and monarchies have flourished and decayed. Nations have arisen, ascended the heights of fame, and their memory, we may say, has perished forever. Arts and Sciences have had their rise and fall in the past, but today they are on the advance. Orators have arisen, lived, swayed the multitude, expired and are forgotten. But here is a Book which has survived them all; while men and books have been subjected to the wrath of nations, God's Holy Word has been subjected to the same, has passed through the same trying ordeal. It has been subjected to the flames and all the devices of men have sought to destroy it, but it still lives, sheds its benign influences around our race, and will survive all others; and when there is no book to comfort the heart, or cheer the spirit of man, we may come even to this precious treasure and find a sweet relief, and rest in its precious promises, walk in its light, and glory in the hope that it holds for man. The Bible is a rich treasury of historic truth. If you would learn of man, which is one of your first duties, his origin is beautifully portrayed therein. If you would learn why he is in a state of depravity, prone to evil, subject to sorrow, alienated from that Being in whose likeness he was created, you may learn it in the Bible. If you would learn of your best interests, those that will render you happy in this life and in that which is to come, make this sacred treasure your study. It teaches us how to live; it tells us of our destiny, it portrays in vivid pictures the Elysian fields of eternity over which those, who obey its precepts on earth, are to t[ra]verse on angels' pinions, flying [with] velocity of thought through [the] realms, amid the dazzling e[ffulgence] emanates from the Grea[t] created the soul, and in[spired] the issues of life and [death].

Within its sac[red] time wi[ll] the fr[ee]

and when we can no longer pursue its pleasing lines of thought, when earth with all her width can afford us a home no more, when we drop the study of this heavenly Guide for want of time or ability to conduct it further, the truths it teaches, here on earth, and especially the one that God is love, will be prosecuted in heaven with renewed and immortalized powers, where the body will not grow weary, nor the powers of the mind wax feeble, but where all our faculties shall bloom in the freshness of immortal youth, and ripen forever under the beams of the Heavenly Countenance; and we shall then say with the poet:

"There shall they muse amid the starry glow,
Or hear the fiery streams of glory flow,
Or on the living cars of lightning driven,
TRIUMPHANT wheel about the plains of heaven."

*Preached before the student body of Elon College Dec. 17, and published by request.

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" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
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